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THE STATESMAN AND LAWLESSNESS.

Among its extracts from the press the Dallas News gives the following from the Austin Statesman:

All good citizens of Texas will regret to see the inauguration announced in a Dallas special of a system of espionage in that city. The apparent object is to aid in the enforcement of the Sunday laws. What right have these men, or any others, to adopt a system of espionage on the saloon men or any other class of citizens? In perpetrating such an outrage and insult on the free manhood of this State these people have themselves become law-breakers. Another thing, if the preachers of Dallas hold it to be right and just for them to set spies on the saloon men—among whom there are plenty of good men—they certainly cannot logically deny the saloon men the right, in their turn, to hire detectives to look into the private actions of the ministers, which has been done at Dallas, and it is said with pending sensational developments. The fact is, such a movement as this at Dallas should be set down upon at the outset. It would stir up trouble and bad blood in any community where introduced.

We suppose the Statesman alludes to the Law and Order Society recently organized in this city. Does the Statesman mean to say that the saloon men are the only law-breakers in the city of Dallas? If not, why does it single out this class of men as the only ones affected by the organization? Let the Statesman be careful lest it condemn those whom it pretends to defend. If we understand the objects of the society, it is for the enforcement of law and the maintenance of good order. It is to secure the execution of the law upon law-breakers of whatever class. This any citizen, or number of citizens, has the right to do. Again, does the Statesman not know that a saloon is not a private, but a public place? Or is it ignorant of the fact that a room kept for purposes of gambling is a public place, and that the concealment of these public places is a treason against the law itself? Only those private acts which are public wrongs are intended to be under the surveillance of the Law and Order Committee, and to this no good citizen can reasonably object. All classes alike who violate the law, whether saloon men or preachers, are equally affected by the organization. But what shall be said of a daily paper which comes to the rescue of lawlessness? If the above extract is a sample of the secular press generally, is it not time for the country to demand a press that will conserve good government by helping to enforce law instead of preventing its enforcement? Where is the statesmanship of the Statesman's deliverance? If the above is a sample, it ought at least to change its name. As a matter of course, any attempt to enforce the law will "stir up trouble and bad blood in any community where" the law is defied. We are under obligations, however, to the Statesman for the information that detectives have been hired to look into the private actions of the ministers in Dallas. If any discoveries of crime be made it is to be hoped that the offenders will be brought to justice.

It is said that Sabine parish, in Louisiana, has so completely delivered itself from debt that there is not a single mortgage on any farm on record. Here is an example of prosperity worthy of emulation. Such prosperity can only be the result of good management and close economy. We commend the example of Sabine parish to the farmers of Texas. It may require some hardships and sacrifices to practice the necessary economy, but it will pay well in the end. Debt is the enemy and curse of any people who tolerate it to any extent. It always puts the debtors to great disadvantage. The man who buys on a credit not only pays to the merchant a profit on the goods bought, but also interest on the price paid. Besides this, hope is often a delusive guide. In this life a man generally hopes for more than he gets. It is an easy matter to exaggerate hope, and the man who buys on a credit generally does it, and consequently buys more than he would upon strictly a cash basis. Then when the day for payment comes he finds his hopes unrealized and himself the slave of the cruel tyrant, debt. The creditor begins to mistrust and draws the lines tighter, while the burden of the debtor too often continues to increase in weight until the bearer sinks into financial ruin. We might go on to enumerate the evils of the credit system, both to debtor and creditor, and show that it affects the moral as well as the financial prosperity of the country; but these evils are patent and almost innumerable. We are glad to learn that the system is not so extensive now as formerly. There is no better sign of prosperity in the country than a transition from the credit to a cash system of business. Those who assist in hastening the transition to completion ought to be regarded in the light of philanthropists.

The attitude of the board on the daily advocate.

W. E. HAWKINS, ESQ.

Just before the death of my father, Rev. S. J. Hawkins, he prepared for the TEXAS CHRISTIAN ADVOCATE an article, a part of which is given below. The article was crowded out of the next issue of the ADVOCATE, and has not since appeared because the editor did not deem it best to publish it after the writer's death, as a part of it related to a controverted question—that of a Daily Advocate.

In the sentence quoted below Brother Bishop brusquely intimates that the report of the Secretary of the Board of Publication did not correctly represent the action of the Board.

This springs a new issue, an issue of fact.

The church should know just what attitude their Board of Publication maintains to the proposition for a Daily Advocate. Intimations that official reports are incorrect should not be lightly made.

In this connection, the following from my father will not, I trust, be thought inopportune.

The leading champion of this enterprise, in a lengthy article in the ADVOCATE of the 10th inst., criticizes the official report of a called meeting of the Board of Publication in the following terms:

The report in which the Secretary represented the Board as passing a resolution looking to an enterprise to which it gives no endorsement, and kindly granting a request where no request was made, surely does not represent the conscience of those men whom the church has called to supply our necessities in literature.

The essential facts in the case are these: Bro. Horace Bishop moved that a committee of five be appointed to inquire into the desirability and feasibility of publishing a daily Christian Advocate, and to report to this Board at its next regular session. The motion prevailed, and the chair appointed the following committee, viz: H. Bishop, B. Harris, J. F. Pollin, J. Adams and S. J. Hawkins.

Owing to circumstances beyond my control, the customary official announcement of the action of the Board did not appear in the next issue of the TEXAS CHRISTIAN ADVOCATE; but under what Bro. B. styles the "non-descript management of the ADVOCATE" there did appear, and very prominently, such mention of the proceedings of the Board as was well calculated to make the impression that the Board of Publication had endorsed the project of starting a Daily Advocate, and intended to consummate its purpose.

In view of this I deemed it my duty to correct this erroneous impression, and accordingly stated in my report that the Board had, at the request of Bro. Bishop, appointed the committee, but had given no endorsement to the enterprise. In so stating, my purpose was simply to correct the erroneous impression made in regard to the action of the Board as stated above. Criticism does not affect me unpleasantly, and with this statement I commit my case to Bro. B.'s tender mercies (?).

I affirm that the Board of Publication, by its action in the premises, committed itself to nothing beyond a thorough investigation of the desirability and feasibility of the enterprise.

The portion of the article upon the question of a Daily Advocate is omitted.

OUR INDIAN MISSIONS.

I. G. JOHN, SECRETARY.

"To rest your horse, change his gait." This rule of the traveler will apply to men when the press of duty will allow no season of rest. A few weeks at some health resort would have been a relief after many months of office work, but there are interests in our Indian Missions demanding attention, and possibly the saddle or buggy will be as invigorating as the waters of some noted springs.

We reached Vinita, in the Cherokee Nation, July 19, and were soon in council with the trustees of Galloway College. The site selected for this institution, embracing 160 acres, is within less than a mile of this flourishing railroad town, and has been secured to our church, "for missionary and educational purposes," by the act of the Cherokee National Council. The Mission Board appropriated \$5,000, toward the erection of buildings on condition that the friends of the enterprise would raise the same amount. The condition has been met, and a building to cost \$10,000, will soon open its halls for the reception of students from any part of the Territory. Such a school is greatly needed. In its absence our young men educated in secular schools, or in institutions under the charge of other denominations, will pass from under our charge. We must educate our children if we expect them to remain in our communion.

We found Harrell Institute, at Muskogee, under the charge of our Woman's Board, undergoing important improvements. The patronage of the institution rendered its enlargement a necessity. An addition, which will increase the size of the Chapel and dining-room and furnish accommodations for twenty additional students, will soon be completed. From the outlook, this enlargement will not more than meet the demand. Bro. Brewer and his wife and assistants are doing a work of vast importance in this mission.

Our next point was a full-blood camping at Hitchery, some twenty-five miles from Muskogee, in the Creek Nation. We reached the ground Saturday afternoon in company with Bro. Brewer in time to hear a sermon by Bro. Methvin, our missionary among the Western tribes, through an interpreter. We noted with much interest the discharge of this duty by one who has had long experience in such service. Each sentence was framed to complete the idea of the speak-

er. Dependent sentences as far as possible were avoided. The time required by the interpreter in presenting the thought in the native language afforded ample time for the preacher to formulate carefully the next sentence. As one paused, the other took up his task promptly. We had an opportunity on Sunday morning to exercise our gifts in this unusual mode of preaching the gospel. Bro. Berryhill, the district interpreter, stood by our side. After a few sentences we settled down to our work, and preached with as much freedom as we ever experienced when facing a white audience. We have seldom felt the weight of our commission as we did when standing in the midst of that congregation of full-blood Indians.

Several of the preachers earnestly warned the people against attending the "busk." On inquiry we learned that the term is applied to one of the customs they inherit from their days of savagelife, known as the "green corn dance." As the corn ripens into roasting ears, before they commence using it, the chief of each town or band orders a "busk." They assemble at the appointed place, and a large pot of boiled roots that have been gathered by their medicine men, is prepared, and each one is expected to drink of it. It is a powerful emetic, etc. When it has commenced its work of purification all set down to a feast of which green corn forms a prominent part. After the feast, they spend the night in dancing. To refuse compliance with this custom of their fathers requires no small amount of moral courage on the part of the Christian Indians. Not only are they reproached as faithless to the memories of their people, but in some cases a fine is imposed. In view of the demoralizing influences attending the "busk," the missionaries feel constrained to warn their people against it.

After service Sunday night the bell was again rung, and a congregation of full-blood Indians assembled at the stand for an "all-night meeting." Their reason for this service is the fact that they were accustomed to spend all night in superstitious rites and sinful revelry, and that they should be willing to render the same service to their Savior who had redeemed them from the power of darkness and sin. Only a curtain separated the congregation and the portion of the tent we occupied, and we had the full benefit of the services until day. They consisted of singing, prayer, preaching and exhortation. The earnestness of the preaching, the fervor of the prayers and the weird, plaintive melody of their songs, awakened within us a spirit of devotion that amply compensated us for loss of sleep.

EDUCATION—ESPECIALLY MINISTERIAL EDUCATION.

ONERPHORUS.

I never heard but one unanswerable argument against ministerial education. It was on this wise: Passing through the country where the upper Cumberland flows out of Kentucky into Tennessee, I fell in at a largely attended meeting. It is that same vigorous region of country that sixty years ago sent out Thomas Joiner, and later, Young Ewing, into the itinerancy. Many preachers were present, among them a youth whose manner and speech gave token of talent above the ordinary. I coveted him for the Master's difficult and hardest service; approached and felt of him. Yes, he was more than willing; but there were difficulties in the way of his higher education. His mother was a widow, and her younger children needed all the little patrimony for their support. He could sell his horse, but that wouldn't go far. Before he could advantageously undertake theological studies a year at least must be put in at an institution nearer home. I thought the case might be managed, and told him to hold on. Next day I interviewed a well-to-do layman of the neighborhood, who seemed to be a pillar, and mentioned the young preacher's case. "Yes," he said, "he's the best preacher in these parts. Though raised here, he can get as big a congregation as a presiding elder any time. Sharp, quick, he goes off as clear as the crack of a rifle." I remarked that he had confirmed my own impressions concerning the brother, and added that if he and those who had a like appreciation of him would help a little towards his liberal education we could thereby introduce him to a wider field of usefulness.

"Wider field!" He caught at that. "No sir; that's just the thing we don't want. We need some good preaching up here in the hills and hollows as well other people. He's got learning enough for us, and is satisfied with the little salary we can pay him. But put him through college, and then the strong, rich churches of Lexington and Louisville and Frankfort will be after him, and we shall lose him." I left off there, but have felt ever since that there was a flaw in that argument, looked at from a Christian standpoint. It was an anniversary occasion, and there was a large, inspiring congregation. The speaker held the audience with that agreeable grip that comes when spiritual and

mental forces are united, mind and soul mutually feeding and inflaming each other. My pleased attention was interrupted by a hand laid on my shoulder, and a gray-haired superannate whispered: "I dug him up." Subsequently he explained: "I was presiding elder on — district, and one of my homes was his father's house—plain, honest people, neither poor nor rich. That son of theirs was as rough as a pine-burr, for all you see him looking so elegant now. A jeans suit on Sunday, made by his mother and sisters, was his highest ambition. But he used to hang around and listen when we were talking. He read the church paper, and had his mind made up as to this writer and that, and who got the best of it in a controversy. He was exercised about preaching, too. One day I said to the old man: 'Give that boy a chance.' Now going to college was as much beyond their thoughts as going to Russia—a thing quite out of reach; might be possible for others, but not for such as them. I showed them it was possible. Well, to make a long story short, the old brother sold a few cattle, and collected some small notes he had out at interest, and put the boy through college, and you see the man that he is. I dug him up." And he is a man filling to-day an important station. I never see him or hear him or read him without, in my heart, blessing the presiding elder that "dug him up."

Pray ye the Lord of the harvest to send forth laborers into his harvest: for the harvest is plentiful, and the laborers are few. Crowded, and in each other's way, perhaps, in certain localities; but O how scant and scattered and disproportionate if the wants of the whole field be considered! Laborers well fitted for every kind of work that is to be done. How few! how few! Pray; yes, and pay too. Praying and paying go together. We are not Antinomians: we are not Solidarians; we are not Fatalists. The Lord requires us, so far as we can, to answer our own prayers. This holds good concerning a competent ministry as well as in making a crop. A farmer prays for fruitful seasons and Heaven's blessing, without which nothing can prosper; but he does not expect a crop of ripe corn to be landed in his crib by Providence while he is doing nothing else but praying. In this serious, weighty, pressing, all-important matter of a ministry suited to the times are our people willing to pay as well as pray? "O yes," say the district stewards, who are calling for a man to magnify quarterly meetings; "send us such a one, and we are ready to pay him all he needs." "O yes," say the official board, trying to impress the Bishop with the crisis that is upon a great circuit or a growing station, "we'll pay a suitable preacher \$1,000, or \$1,500, or \$2,500 or \$3,000, and give him a house to live in. All we want is a man to fill the bill. No matter, Bishop, where you find him; send him to us, and we'll support him. No trouble about raising money in the pews if you can meet the wants of our pastorate and pulpit." True; and that sounds well until you push the inquiry a step farther. Whence are these well-qualified preachers to come? Whence may we expect these holy and educated men, able to stand before any congregation, and to teach them? You are willing to pay for their services when they are furnished to your hand, but who is to furnish them? Possibly you are doing nothing at all in that line. You are prayerfully waiting for some widow—the mother of a consecrated son—to fit him out at her cost; or waiting for some poor father of a smart boy to be at the outlay of preparing a preacher for you; or waiting for some itinerant on scant allowance to fix up his son for your future edification and delectation. Waiting, waiting! What district among all those clamoring for a crowd-drawing, doctrine-preaching and law-expounding presiding elder is to-day running an academy, or paying the way through college of a young preacher who may fill their bill? What strong circuit is beginning at the foundation and bringing forward the man to meet its wants? What station, complaining that with all its ready money it cannot get the right man, is paying the board and tuition of one theological student, year by year? A few godly men and women (alas! few) could count them on my fingers) have laid down a sum of money, here and there, to help deserving and needy young preachers to obtain an education; and I see a hundred cities, with their big, rich, cultivated congregations and tall steeples, sitting down idly, and waiting to be supplied with suitable pastors. Go back a step or two, brethren, with your money, if you really are in earnest. Not more colleges are wanted, but more academies and district high schools, and better support for the colleges we have. Who among you has endowed an academy or a professorship? Who is extending a timely, helping hand, that the boy may go to the academy, and then go on to the college or university or theological seminary? Politicians know that to get a congressman or governor elected they must attend to the "primaries." Find your boy or man, "dig him up," and send him on his career. This willingness to

pay well after he can preach well is not far removed from enlightened selfishness. You then get value received; you and your family are directly benefited. But making the first investment, and taking all the risks of failure, is left for widows and poor farmers and mechanics and half-paid itinerants, who get no return, except in the sense of duty performed. Would it not be a right reasonable thing and Christian, for you to build a Helping Hall (of four rooms, brick—or better, of eight—costing about \$2000), and put it as a free gift on the grounds of Randolph-Macon, or Trinity, or Wofford, or Emory, or Emory and Henry, or Southern, or Southwestern, or Central, or Centenary, or Pacific College—free quarters for the sons of the prophets who need them, and are pursuing their studies there? Couldn't you go a step farther and provident that a table of plain but substantial fare be set three times a day (ten months in the year) for those eight or sixteen? Couldn't you go a step farther? Why should the hard-worked academy teacher or the half paid college professor be at charges for the tuition of a class of persons in whose future labors the church is so greatly interested? Endow a chair. Then you might pray and look for laborers to make their appearance with systematic regularity—laborers suited to every demand of the times. Dr. W. was the first treasurer of Vanderbilt University—a man of modest but solid fortune. He saw that \$10,000 was annually paid out to furnish varied and free tuition to young men studying for the ministry. He saw that \$100,000 had been invested to furnish such students free lodgings and other accommodations. He saw that well-to-do men could and did readily pay their board and get the full benefit of this large benefaction. But, being a practical man—one of the people, and not a stranger to the struggles of a poor young man—he saw that all this affluence of opportunity would be unavailable to those who could not reach it. So he picked out of his bands five of the best (of \$1000 each), and put them in the treasury to pay the way of three divinity students forever. Being dead, he yet speaks. The presiding elder of N— district laid down \$2000, the interest of which pays perpetually the necessary expenses of one student of divinity. He knows the want, and he prays and pays. Aunt Patsy Seabury loved her Lord and his church. She had worked hard, lived plain, and saved up a little; had never been particular about her pastor, so he was good; perhaps remembered some good ones that might have been better with a little more knowledge. Aunt Patsy, out of her humble estate, gave a small lot and the tement on it to this cause. It was not a brown-stone front, on a fashionable street, unless in the estimation of her Master. Her family did not contest the humble bequest, as the millionaires do. They knew her wish, and though poor, were willing for her wish to be fulfilled. She is in paradise, but is represented on the campus by a perpetual provision for the modest support of one preacher-student. Some who are educated on Aunt Patsy's "foundation" may turn out dull and inefficient; the majority, let us hope, will be "good middling;" but ever and anon, in the course of time, a star of the first magnitude will roll out from under that Methodist bonnet. She hath done what she could; but Aunt Patsy can't provide educated preachers for all those who stand waiting—and doing nothing to help themselves. A million members at home, and four or five foreign mission fields call for guides, helps, and spiritual rulers and teachers, preachers and translators. Are we meeting this call? I never saw an anti-college Methodist (preacher or layman) who was not proud of the learning of John Wesley. The connection between his great learning and his great usefulness is easy to see. How came the son of the Epworth paragon by his learning? There was a "foundation" for sustenance and tuition at the Charter House, and his parents, through the offices of a friend, got their beloved Jackey in, where upon hard fare during several years' residence the boy was prepared for the University. Did he stop there? A scholarship in Oxford was open, and the Charter House student obtained it, and in four years graduated. Nor did he stop there. A fellowship in Lincoln College became vacant; he stood for it, and by competitive examination won it. Here he deepened and broadened his culture, and took rank with the foremost. His father, with his narrow income, and his debts, and his nineteen children, could do little for him beyond helping to pay degree fees and installation expenses. The existence of foundations—endowed scholarships and fellowships—did it. So his younger brother, Charles, was indebted to a like provision for his going through Oxford, via Westminster School. But for these helps John might have risen to the dignity of an obscure parish priest, and Charles' classic hymns had been unwritten and unsung. What do we owe to "foundations?" O that the Methodists of this day were wise! O that they understood this! Then would more of them seek, by well-doing along this line, for glory and honor and immortality.

SEVERAL THINGS AND PLACES.

REV. E. B. CHAPPELL.

That bow, Mr. Editor, came to my study just as I was about to leave home for a short visit to old friends back in "the States;" and now on my return I find you really gracing that editorial tripod and doing your work like "one to the manor born." I rejoice in the promise of success which I read in your beginning, and bid you and the ADVOCATE both a hearty God-speed.

SOME CONSIDERATIONS.

There were several of them that helped me to decide in favor of that July vacation. In the first place I was very tired and felt that I needed some rest. Then a kind of home longing had taken hold of me—a desire to visit my father and other loved ones whom I had not seen for six years. Last, but not least, I may mention the kindness of my church in voluntarily offering me a respite, and the liberality of a friend whom I shall not soon forget. So, on the 26th of June I started on my journey, leaving affairs here in the hands of Bros. Harris and Hammond. The former was kind enough to take upon himself the responsibility of pastor and see that my pulpit was filled during my entire absence. The trip North was pleasant, the weather being cool and bracing. Two days' travel brought us to St. Louis. My party was bound for Oconomowoc, Wisconsin; but a Texas woman and her two children were in a small village not far from the great smoky city, and I could not pass without seeing them. So I said good-bye to my friends and ran down to Caledonia, where I had a very precious meeting with the afore-said Texas lady and her children. Caledonia is a quiet village nestling among the majestic hills that skirt the beautiful Bellevue valley. It is quite noted, however, in Southeast Missouri as being the seat of Bellevue Collegiate Institute, a flourishing school belonging to the St. Louis Conference. For a number of years it has been growing in usefulness and favor with the public under the efficient management of President Vandiver. In this same college I was once a teacher under the presidency of Dr. T. M. Finney, and so this visit was pleasant, not only because of the opportunity it gave for the renewal of old friendships, but for another reason which I am old enough to confess now. To me there is a romantic charm about this little village which most of my readers might fail to recognize. It was here that I first met and acknowledged the power of one who has for years been the light of my home and the sharer of my joys and sorrows, and whose character and influence have been to me a daily inspiration.

IN THE GREAT SMOKY CITY.

But as my program did not allow me to tarry, after a sojourn of three days, in company with my wife, I started for a jaunt to the lake region of Wisconsin. We stopped over two days in St. Louis, where I had the pleasure of meeting a number of old friends. Dr. Finney's locks have been considerably frosted in nine years, but he is still robust and active, and has, as many assured me, done the very best work of his life during the four years that he has been presiding elder of the St. Louis district. Methodism in the city has made most wonderful progress under his wise and vigorous leadership. When I last visited the city there were only two first-class churches. Now there are at least five, and the brethren say they must soon have another.

Editor Godbey, of the Southwestern Methodist, has also attained the dignity of gray hairs as well as of a well-merited doctorate. He is one of Methodism's staunchest and strongest advocates in his great State.

Werlein, in whom many Texans feel a deep interest, is carrying on the work grandly at the new Lafayette Park Church.

ON THE LAKES.

Less than one day's ride from St. Louis brought us to Oconomowoc, the place of our destination. It is a neat village, thirty-one miles north of Milwaukee, among some of the most beautiful lakes in America. While there we were the guests of Col. F. P. Hord, of San Antonio, proprietor of the Townsend House, an elegant summer hotel, situated in a most charming grove right on the bank of one of those crystal lakes. No more pleasant place for summer recreation could be found. The climate is bracing, the surrounding country charming, and the fare all that one could desire. So abundant are the fish in the lakes, and so easily enticed, that even I, the Jonah of all the fishing parties I ever attempted to honor with my presence, could catch them with greatest ease and in quantities that quite astonished me.

CHICAGO AND ELSEWHERE.

I left the pleasant sport long enough to run down, at different times, to Waukegan, Milwaukee and Chicago. The last named, with its crowded thoroughfares, its immense business houses, its colossal hotels, its palatial residences, its beautiful parks and its aggressive anarchy, is certainly one of the modern won-

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Texas Christian Advocate.

About the Lesson.

LESSON SURROUNDINGS.

Immediately after the injunctions respecting the annual "set feasts" (Lev. xxiii) there is a repeated statement in regard to the lamps in the "tent of meeting," with a fuller explanation of the usage prescribed for the "shew-bread" (Lev. xxiv:1-9). The stoning of a blasphemer is narrated at this point (Lev. xxiv:10-21), strictly according with the general character of the book. Chapter 25 gives the remarkable provisions respecting the year of jubilee, while chapter 26 contains promises and threatenings in regard to the future of Israel in the promised land. The book closes with specific enactments concerning the redemption in money of persons and possessions dedicated to the Lord (Lev. xxvii.)

The Book of Numbers opens with a census, so to speak, of the tribes of Israel, excepting that of Levi (Num. 1); this is followed by the arrangement for orderly encampment, by tribes and families, about the "tent of meeting" (Num. 2). Chapters 3 and 4 give details in regard to the families of the tribe of Levi, their respective duties, together with the narrative of the "redemption" of the excess of first-born male Israelites above the number of the Levites, who were consecrated to the service of the Lord in lieu of the first-born of the entire people.

Various regulations concerning delictment, restitution, and "the meal offering of jealousy" are contained in chapter 5; the very important "law of the Nazirite" covering chapter 6. The offerings made by the princes of the twelve tribes (Ephraim and Manasseh reckoned as two) on twelve successive days, "for the dedication of the altar," are recounted in chapter 7, one of the longest chapters in our Bible. Further commands in regard to the service of the Levites follow in chapter 8.

In Numbers ix:1-5 the keeping of the second passover is reverted to, since some of the events already mentioned must have occurred after that festival. The reason for naming it at this point was probably to connect it with the question of uncleanness which had arisen. The law of the passover is made specific and paramount, in spite of uncleanness (vs. 9-14). The lesson follows. Strictly speaking, it has neither time nor place, since it sums up the usage of thirty-nine years of tarrying and wandering in the wilderness.—Sunday-School Times.

TEACHING POINTS.

God's commands, halt, forward, lie right, or left, were not heard, but were seen. His signal service was equally good by night or day. Banners more beautiful than sunrise, and brighter than stars, testify the Leader's presence. Ballooning is a pitiable device for discerning roads, food, water or enemies, compared with the sleepless eye in the uplifted chariot of cloud.

It was not only guidance but protection: a cover from the excessive heat of the desert. I myself went down into the plain of the Dead Sea under threat of intolerable heat; but God canopied the whole day with a cloud and a shield from the sun. Quails, manna, divided sea, and imperishable shoes, are no more evident signs of God's care than the cover by day and the light by night. I will abide under the shadow of the Almighty.

The cloud guides only a step at a time. The end sought was known, but the immediate direction was not known. Lacking perfect submission, what entanglements in the wilderness, peril among serpents, lack of food, heat in the deserts, and frustration of purpose!

We are in the desert, not without direction of the Spirit, and mercies; but we seek a land flowing with the water of life. For that guidance no man is sufficient.

We have a lamp to our feet, and a light to our path. God cares no less, but more, for his people now than thirty-three hundred and seventy-eight years ago. He has done more for his vineyard.—By Bishop H. W. Warren, D. D., LL. D., in Sunday-school Times.

THE JOURNEY OF LIFE.

Why shrink from the definite religious testimony of the eighteenth verse: "At the commandment of the Lord the children of Israel journeyed and at the commandment of the Lord they pitched?" We speak of definite testimony: here it is. When a man rises in the morning in God's strength, lies down at night in God's blessing, walks all day in God's energy, he lives and moves and has his being in God; he is lost in God; God is in his inmost thought, and every word upon his tongue is an implied or actual confession of childlike trust in God. We need not be ashamed of this definite testimony. It exalts human life.

What is the meaning of it? Evidently our life is recognized by God, our movements are of some consequence to him; he knows our down-sitting and our uprising, our going out and our coming in; and there is not a word upon our tongue, there is not a thought in our heart, but it is known wholly in heaven. Realize that idea; you are not degraded by it, or servilely limited by it; on the contrary, you are lifted up into a nobler self-hood; life becomes a daily sacrament, and the sacrament a daily revelation.

A conviction of this kind destroys superstition.

The only destroyer of superstition, in any profound and lasting sense, is real religion—a simple, strong grasp of realities. I call the non-religious man superstitious if he is the victim of impressions, circumstances, tendencies—if he is always trying to piece together the accidents of the day, and to shape them into some guiding presence and meaning. Where is his point of rest? He is lost in petty details; he has no altar—that is to say, no grand centre of life, the point where he is his noblest self because most humbled before the living God. Have no fear of the suggestion of superstition in your religious life. The only true rationalism is true religion; it is reason sanctified, reason glorified, reason taken into communion and friendliest fellowship with God.

They are superstitious who know not where to build their altar, how to pray when it is built; who have no way into the infinite opened up and marked by precious blood.

They who consult oracles of their own creation, and are looking wistfully and vaguely around for signs of the times or signs of the spaces—these astrologers are superstitious; but the man—great, strong, noble, healthy man—who clasps his hands, closes his eyes, and says in child-like tones: "Father, guide me every day," is not a superstitious man, but really healthy in soul—a man to be trusted, a man whose quality at the last will prove itself to be all gold. This consciousness of divine guidance in life, divine care of life, divine redemption of life, necessitates prayer. The man who seizes this view of things must pray. In no long words may he pray; in no connected sentences flowing through hours need he importune the heavens; the uplifting of an eye is prayer, the falling of a tear may be prayer, a sigh for which there are no fit words may be prayer; this is praying without ceasing, having that readiness and instancy of mind which flies into heaven when the cloud threatens, when the enemy is at hand, when the perplexity thickens into a baffling mystery, then prayer is sweet. Prayer is natural to the child of God; it is a touch, a smile of the heavenly face, a written revelation inscribed upon the tablets of the heart which the soul can read and understand and the will gladly obey.

To be without that is to be in perpetual darkness and in continual pain. This religious view of life brings the spirit into the restfulness and blessed joy of obedience. The children of Israel simply obeyed. If the cloud tarried long, they rested long; if the cloud were taken up suddenly, they moved without surprise; when the cloud abode from the evening unto the morning, then they abode with it; when it rose, they rose with its ascension; "whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle" * * * the children of Israel abode in their tents, and journeyed not." There was not a life of controversy; ours, unhappily, is. We have made it a life of controversy when we need not. We are always arguing with our orders; we are trying to construct them into different and inferior meanings; we are wasting life by discussing in idle words, which can settle nothing, the gravity and authority of our marching orders. If we accept God's Book, do let us accept it with full trust, not as a field for criticism, but as a code of life—the word, or the testimony by which every thought, feeling, and action is to be determined. Live that life and risk your destiny. If that life will not at the last overthrow the enemy, extract his sting and taunt the grave in rapturous triumph, nothing known to me can meet that final and tremendous necessity. To obey is to live. To look every morning for the marching order of the day is to be master of the day. He who opens the gate of the day with the key of prayer is master of the situation; though the day be full of difficulty, the spirit's rest will not be disturbed; though there be many things to make the day cloudy and turn it almost into a black night, yet in the soul there will be a light which nothing can dim, a fire which no sea can quench, a deep, holy, unnummuring, expectant trust in the living God. Where then is fear—fear of man? There is none. Where is anxiety? There is none. The soul is in heaven, rather than upon earth, in all matters which concern its deepest necessities and its final meanings. Have no marching order, have no living God, have no trust in heaven, and then fear will occupy the mind, anxiety will be like a canker in the heart, a mysterious expectation of something distressing will disennoble every faculty, and life will be turned into a jugglery, a species of gambling; not knowing what will occur. Who will accept that policy of life? Not one, surely, but the fool.—Joseph Parker.

Old and Young.

A PRAYER.

Lord, teach a little child to pray: Thy grace betimes impart; And grant thy holy Spirit may Renew my sinful heart.

A fallen creature I was born, And from my birth I've strayed; I should be wretched and forlorn Without thy mercy's aid.

But Christ can all my sins forgive, Can wash away their stain, Can fit my soul in heaven to live, And in thy kingdom reign.

THE STORY THE CAT TOLD.

H. A. Hall, in Golden Rule.

"Creaky creak, creaky creak," sang

the old rocking chair out on the back porch.

The summer wind rustled lazily through the trumpet-vine leaves, puss sat blinking in the yellow sunshine, and in the rocking-chair lay Bess, her sprained ankle resting carefully on a cushion.

From the kitchen came the sound of Nora's "Hold the Fort," while under the porch a cricket chirped lustily. Otherwise the drowsy stillness of the summer day was unbroken, and Bess grew lonely.

How dreary it all was! And how long seemed the morning when she had given her foot the cruel twist that had kept her quiet this bright, busy summer!

She wished mamma would wake up from her nap; she wished Nora would stop singing; she wished the cricket was dead, or something would happen.

"O hum! Some one ought to tell me a story," sighed Bess.

"I'll tell you a story," said Puss, obligingly. "About long ago when I was a kitten."

"That sounds nice. Go on," Bessie urged, politely.

Tabby shook herself, and, turning around, began impressively, "Well, when I was a kitten my home was down among the lumber piles on the wharf. There were five of us children, and when the sky was blue 'and we could roll in the sunshine on the warm sand, we were jolly little kits, for the bits of lunch which the workmen threw us kept us plump, and if at night the wind blew and we heard the waves thundering against the breakwater, there was always the lumber to crawl under, and mother to cuddle us and keep us warm."

Puss paused a moment and her yellow eyes gazed pensively at the narrow strip of Lake Michigan, seen just beyond the edge of the little town.

"But that happy, bright summer came to an end, as all summers do," she added with a sigh. "And when fall came, and the work in the lumber yards stopped, there was no one to feed us, and our hard times began. It was a strange home for a cat, anyway, and mother sent us off, one after another, to seek our fortunes, till at last no one was left but me."

"One day,—how well I remember it!—such a bleak, chilly day,—I had crouched down in the sand, feeling cold and hungry and lonesome, when I saw one of the workmen coming down the road. He was whittling a bit of lathe, while he whistled to keep up his spirits, and was thinking, I knew, of the long winter months ahead. For times were hard that year for men as well as cats. He stopped whittling when he saw me."

"The last of the lumber cat, I declare! I wonder—guess I will. It'll please Dorry—patient little lass!"

"With that he dropped me in his pocket, and I curled down, too glad of a snug corner to be afraid of my new friend, and we jogged on together to a little, shabby brown cottage."

"No frown for Dorry, old chap, I heard him whisper, as we reached the door. 'You can put off worrying a bit.' And his great, rough hand tried to smooth the anxious lines from his forehead."

"The little room was damp with steam from the great boiler on the stove, a tired-looking woman bent over a tub in one corner, and in another, back among the pillows, lay a little pale face with a patient mouth and great, dark eyes."

"You're here, daddy! Ah, I knew you were coming, I heard your step way down by the crossing. And it sounded tired to-night. But—oh, for me, daddy?"

"The thin hands reached out to take me, the big eyes brightened, and lips broke into smiles,—ah, that was the proudest moment of my life, Miss Bess, when she held me close to her cheek and told me how she'd love me, and prattled her childish nonsense. And all the while her father stood by with such a pensive look on his tired face that I felt my little life had not been worthless."

"We were fast friends after that, Dorry and I, and when I lay with my arm around me, purring as only a grateful kitten can, she used to tell me all her plans and hopes, and the wishes no one else heard. But Dorry never played hide-and-seek, or rolled marbles, or raced with me out in the sunshine; and by-and-by I came to know why she liked to lie by the window and watch, with such a wistful look, the children playing in the street. My little mistress could not walk."

"Oh, pussy, it hurts so, it hurts so!" she used to whisper when the pain was bad. "How do you s'pose it feels to have a back that never aches and'll let you run and climb and jump? Play for me, pussy, and perhaps I'll forget the ache."

"And so she'd wink the brown eyes fast to keep back the tears, and no one would know but just us two that it was one of her bad days. For Dorry was a 'patient little lass.'"

"Mr. Brown had secrets too. The flour barrel was almost empty, and the last bit of coal blazed brightly in the room where Dorry lay. There was a mortgage on the little home, no prospect of work ahead, and the winter only half gone. No wonder that Dorry found gray hairs in daddy's beard, and new lines in the rough face that bent so tenderly over her at night!"

"Why, you're growing poor, puss, most as thin as me!" she used to say, wonderingly, and I would only mew, and never tell that there were no scraps to give me, and that every drop of milk went to fill her glass. She stopped speak-

ing of it after a while. Perhaps she knew that the wolf was at the door. Everything in the house seemed to know it, the very walls looked bleak and bare, and the winter winds that howled in the chimney sounded more dreary than ever before.

"One day Dorry called me to her, and when I jumped upon the bed I saw her eyes were full of tears."

"I know now why you're not plump, pussy, daddy has told me. And he hasn't any work, hasn't had for a long time, and I never knew it. But I can't bear to have you hungry, so—so you must go away to some other little girl, and come back to us when we're richer. There, good-by, good-by!"

"She hugged me close a minute, then put me down, and turned her head away. Dear little mistress! Did she think I would leave her so?"

"But I want you to go, pussy, she persisted. 'You can come back, by-and-by, but you must go now.'"

"So I rubbed against the kind little hand that was smoothing my fur, saying good-by as well as a kitten can, and then, when I saw she really wanted it, trotted away over the snow to find a new home. A hard time I had of it for a while, but at last you took me in, Miss Bess, and I've tried to serve you faithfully ever since, to show how grateful I am."

The cat ceased speaking and thoughtfully rubbed her whiskers, while Bess brushed a teardrop from her cheek.

"My story has a moral," added puss, slyly. "Shall I give it?"

"No, don't," cried Bess, with a remorseful quiver in her voice. "I know I'm not sweet and patient like Dorry, but I will truly try not to grumble so much, and if you'll tell me where Dorry lives, I'll be just as friendly as I can."

"Little brown house by the lake," answered the cat, dreamily.

"O ho, Miss Elizabeth! Caught you napping! Where's the folks? Ma home?" There was Tom's brown face peering through the vines, while he gave the cat's tail a friendly tweak.

"O don't Tom, please. She's a very good cat, and you ought to be respectful to her. And, Tom, go and find Dorry—little brown house by the lake."

"What?" Tom stared, and Bess, rubbing her eyes fully open, eagerly repeated what puss had told, ending with, "Now go, Tom, do!"

Down went Tom's school books, and up went his heels, waving wildly above the tops of timothy grass, as his feelings found vent in a somersault. "Oh, ha, ha! Just like a girl! Had a dream, and wants me to find it! O ho!"

"Now, Tom, listen! Do be sensible! I don't care if you do laugh, only go and see if you can't find such a house, like a good boy. I'll give you three alleys and my agate, if you will!"

"Honest? All right; it's a bargain!" Tom started off at once, leaving Bess to tell mamma the story, and make all sorts of pleasant plans for Dorry during the hour that Tom was gone.

"There's a little tumble-down house out there," he reported, "that looks as if it might have been brown once. And there's a girl in it who's an invalid, but she's bigger'n you, and her name's Martha, and she's got red hair and freckles, and six brothers'n sisters. Now where's the marbles?"

This was a shock, to be sure. A freckled-faced Martha was very different from pretty, brown-eyed Dorry, and Bess looked disappointed.

"Don't let that discourage you, dear," mamma began. "Be as friendly to this poor girl as you want to be to your other invalid, and you will grow interested, and forget your troubles."

"W-e-l-l," decided Bess, slowly.

So fruit and flowers, and pretty trifles as well as useful things, went to brighten Martha's lonely life, and the note that came back was such a happy, grateful one that Bess decided, "It is a nice plan! She sounds interested, if her name is Martha!"

She still insists that the cat told the story, and puss doesn't deny it, but when asked slyly at her little mistress, "Which is as good as yes," says Bess.

CHILD-TRAINING: WHAT IS IT?

Sunday-School Times.

The term "training," like the term "teaching," is used in various senses; hence it is liable to be differently understood by different persons, when applied to a single department of a parent's duties in the bringing up of his children. Indeed, the terms "training" and "teaching" are often used interchangeably, as covering the entire process of a child's education. In this sense a child's training is understood to include his teaching; and, again, his teaching is understood to include his training. But in its more restricted sense the training of a child is the shaping, the developing, and the controlling of his personal faculties and powers; while the teaching of a child is the securing to him of knowledge from beyond himself.

Training is a possibility long before teaching is. Before a child is old enough to know what is said to it, it is capable of feeling, and of conforming to or of resisting, the pressure of efforts for its training. A child can be trained to go to sleep in the arms of its mother or nurse, or in a cradle, or on a bed; with rocking, or without it; in a light room, or in a dark one; in a noisy room, or only in a quiet one; to expect nourishment and to accept it only at fixed hours, or at its own fancy—while as yet it cannot understand any teaching concerning the im-

portance or the fitness of one of these things. A very young child can be trained to cry for what it wants, or to keep quiet, as a means of securing it. And, as a matter of fact, the training children is begun much earlier than their teaching. Many a child is well started in its life-training by the time it is four weeks old; even though its elementary teaching is not attempted until months after that.

Child-training properly begins at a child's birth, but it does not properly end there. The first effort in the direction of child-training is to train a child to breathe and swallow; but that ought not to be the last effort in the same direction. Child-training goes on as long as a child is a child; and child-training covers every phase of a child's action and bearing in life. Child-training affects a child's sleeping and waking, his laughing and crying, his eating and drinking, his looks and his movements, his self-control and his conduct toward others. Child-training does not change a child's nature, but it does change his modes of giving expression to his nature. Child-training does not give a child entirely new characteristics, but it brings him to the repression and subduing of certain characteristics, and to the expression and development of certain others, to such an extent that the sum of his characteristics presents an aspect so different from its original exhibit that it seems like another character. And so it is that child-training is, in a sense, like the very making of a child anew.

Child-training includes the directing and controlling and shaping of a child's feelings and thoughts and words and ways in every sphere of his life-course, from his birth to the close of his childhood. And that this is no unimportant part of a child's upbringing, no intelligent mind will venture to question.

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Resolved, That it is the sense of this district conference that the Board of Church Extension of the West Texas Conference should appropriate as a gift to Mason mission the sum of two hundred and fifty dollars to assist in the erection of a house of worship at the town of Mason.

Resolved, That we urge our people to read the Bible at home, and to teach them to their children.

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Waco :: Female :: College.

A Texas Methodist School for Texas Methodist Girls. Unsurpassed Location, Buildings and Appointments.

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LOOK OUT! Compare this with your purchase. DE SIMMONS' PAIN EXPELLER. A STRICTLY VEGETABLE PAINLESS FAMILY MEDICINE.



As you value health, perhaps life, examine each package and before you get the Genuine, see that the name of Dr. J. H. Zelin & Co. is on the front of the wrapper, and on the side the seal and signature of Dr. J. H. Zelin & Co. is visible.

1000 AGENTS WANTED.

A lady or gentleman canvasser and solicitor for advertisements in our "Cotton Pickers' Daily Account Book" wanted in every town of 100 inhabitants in the Cotton Belt of the United States.

CHILLS WINTERSMITH'S Tonic Syrup or Improved CHILL CURE.

The most successful Remedy for Fever and Chills ever known. It is a general remedy for all the various forms of Chills.

NOTICE! NOTICE! THE GULLETT GIN CO.

HIGHEST AWARD, GOLD MEDAL. AMITE, LA. GULLETT GIN CO., AMITE CITY, LA.

PLATFORM ECHOES.

SONGS OF REJOICING FOR TODAY. PIANO AND ORGAN CO., NASHVILLE, TENN.

PAIANS AND ORGANS.

Good Things Musical. THAT ARE COMING IN THE FALL. Whatever they are, the music to perform them, to understand them, to enjoy them, will be found in the immense establishments of OLIVER DITSON & CO., who have on hand CONCERT SONGS, GOSPEL SONGS, SACRED SONGS, SCHOOL SONGS, SUNDAY SCHOOL SONGS, COMIC SONGS, COLLEGE SONGS, JUBILEE SONGS, POPULAR SONGS, CHORAL AND CONGREGATIONAL MUSIC, TONIC-SOLO MUSIC, CATHOLIC MUSIC, ANTHEMS AND CHORUSES, PART-SONGS, GLEE SONGS, OPERA ORAY AND ANCIEN TATA MUSIC, COLLECTIONS OF MUSIC FOR PIANO, ORGAN, AND ALL OTHER INSTRUMENTS. SEND FOR CATALOGUE.

MUSTANG LINIMENT.

CURES RHEUMATISM, LAME BACK AND STIFF JOINTS. RUB IN HARD!

with correct theoretical education, modern methods of the best, both in technic touch and musical dynamics, analysis, phrasing, etc. I unhesitatingly commend him as a valuable and artistic teacher and musician.

—Dr. Geo. H. Price, agent for the Nashville College for young ladies, will be in Waco, Texas, August 25, to carry all pupils to Nashville.

—Goliad Church News: Rev. J. M. Stevenson has lost none of the pulpits fire that so emphatically characterized him years ago. His sermon at the San Sabá District Conference on "Receive Us" was grand and helpful.

—Mrs. Sarah Willey, an aged widow, and member of our church at Marshall, died Aug. 8, at the residence of her daughter, near Paris. Sister Willey was the wife of a Methodist preacher who died some years before her death. She was a good woman.

—We are sorry to learn that little Albert Works, of Ennis, was badly hurt as to the toe by a horse stepping on it, necessitating the amputation of a part of that member. He is at this writing reported to be doing well.

—It was remarked in this office that the rain deserved a personal. Well, it was a glorious, refreshing, who-souled, copious rain. It put everybody in good humor, will the flowers laugh and the trees clap their hands for joy. Our thanks are to Him who sends both the former and latter rain.

J. F. Follin: Rev. J. L. Hendry, pastor of McKee Street Church, this city, (Houston) and Miss Alice H. Sedgwick were married on the evening of the 15th, and started at once to visit his parents, near Savannah, Ga. After spending a few days there, they will go to China, to which work Bro. Hendry has been recently appointed.

Ben Franklin. E. G. Roberts: Forty-five conversions and forty-one accessions at Ben Franklin camp-meeting.

Round Mountain. R. M. Leaton, Aug. 14: Closed a two days' meeting at Fall Creek last Sunday night. Had two conversions and received two by ritual into the church. Some of the members much revived. Thank God.

Wheatland. C. G. Shutt, Aug. 18: Three meetings held on this circuit—all successful—Duncanville, Rash and Wesley, aggregating fifty conversions and fifty-two additions to the church. Camp meeting now in progress at Oak Cliff.

Sabinal Circuit. F. J. Perrin, Aug. 10: Have just closed a two weeks' meeting at Utopia; seventeen conversions, church greatly revived. Bros. Shaw and Walker, of Uvalde, and our efficient local preachers were my help, and preached with much energy and power. The Lord has greatly blessed us, whereof we are glad.

Tyler. C. H. Smith, Aug. 10: The results of my camp-meeting at Cove Springs were: Christians generally made happy, forty professions, twenty-six accessions to our church. It was my third quarterly meeting. The presiding elder in his place, with his usual power and efficiency. Bro. Sampsy, Hopper, Booth, and others, gave efficient aid.

Wayland. J. R. Lamar, Aug. 10: The third quarterly conference of Breckenridge circuit resulted in a gracious revival. The presiding elder, Bro. Stephens, remained and assisted the pastor, A. P. Payne, a week, preaching some able sermons. Six were added to the church, and eight infants were baptized. Fifty-seven dollars and ten cents raised on the conference collections.

Salado. J. D. Crockett, Aug. 14: Our camp-meeting near Bartlett closed last night before last, resulting in thirty-one conversions, twenty-one accessions, six children baptized and eight adults. Bro. Allen, from Davilla, preached two good sermons. Bro. Dickson, from Taylor, preached several good sermons. Bro. P. B. Sims and our local brethren rendered efficient aid. We attended two burial services near there yesterday evening.

Ladonia. J. F. Sherwood, Aug. 14: There has been over one hundred conversions at Ladonia and Mt. Carmel charges, and as many accessions to the church. Just closed a glorious meeting at Mt. Carmel last Sabbath night. All of our collections will be up in due time. Our new church enterprise at Wolf City is progressing nicely. Election day is completed this fall. This is certainly the best charge in the North Texas Conference, all things considered.

Killeen. W. A. Gilliland, Aug. 15: Closed a camp-meeting last Sunday night, at Pleasant Hill camp ground, on this circuit, of ten days' duration. Some of the results: Six or seven professions, seven accessions, two or three backsliders reclaimed, some of the members of the church revived. Thanks to the following brethren for efficient services: James Mackey, D. D., presiding elder; M. D. Reynolds, T. W. Boynton, L. C. Williams, H. A. Herland, W. B. Cross, E. C. Ragsdale, and J. Wright.

Lampasas. J. T. Bloodworth, Aug. 15: We have just closed a most interesting meeting at Worthington, three miles south of Lampasas. Ten conversions, and thirteen accessions to the church. Methodism in that settlement is much stronger than before we held the meeting. The Advocate is getting to be popular on Lampasas. Election day is being held on the 21st. The candidates are out shaking hands with the dear people. Mr. Editor, come to see us and drink some of our mineral water.

Brookston Circuit. Wm. Hay, Aug. 10: The year now closing has been one of triumphs and defeats. Here and there along its path the Lord has manifested his saving power. We have held two protracted meetings, one at Whitcutt and one at Roston. Results: one hundred and twenty conversions and one hundred and five accessions. I was assisted by Bros. Johnson, Cloud and Thompson, and the good members. Quarterly meeting next Saturday, Aug. 18th. We all want to see our presiding elder, Bro. Allen.

Campbell. Z. Parker, Aug. 11: Our third quarterly meeting embraced the first Sunday in this month at Jones-Bethel. Good attendance of official members. Services protracted. We are now in the midst of a glorious revival of the altar is crowded with penitents. Conversions at every service. A large number of backsliders have been reclaimed. The church greatly revived. Thirty-seven additions to the church at this writing. The meeting continues. Thanks to Rev. J. W. Adkins, of Central College, and Rev. R. L. Gorsline, of Kingston, for efficient help.

Lavonia. C. E. Statham, Aug. 13: Our meeting at Shiloh closed last night; the Lord was with us in saving power. Sinners were converted, backsliders reclaimed and the church revived; twenty accessions to the Methodist Church—some will join other churches. We are under obligations to Bros. Seale, Russell and the local brethren for efficient help, and to that worthy layman, Charley Westerman, more familiarly known as Uncle Charley, of Fairview. He was with us from the beginning to the close, and did good. God bless him. Praise God from whom all blessings flow.

Camp-Meeting Notes. D. J. Martin, C. L. McWhirter, Aug. 18: The White Rock camp-meeting closed last night. The verdict of those who have been watching for many years is that, all in all, it was as good as any ever held there. There were forty-five persons who publicly professed conversion. The conversions were clear, forcible, bright. The preaching was plain, forcible,

spiritual and very effective. The revival was deep and extensive. Many will live more consecrated lives. The preachers present at some time during the meeting were Revs. Powers, Pierce, Campbell, Heldt, Evans, B. Adair, Mabery, and some local brethren. Let the Lord be praised.

Eddy. G. W. Owens, Aug. 14: The power of God is still with us in the conversion of the people. Thirteen conversions last night, thirty-six in all up to date; twenty have joined the church. We have no ministerial help, but the Lord is with us. We have had over one hundred conversions on Mastersville circuit up to date.

Laver. The meeting closed at Eddy, Aug. 16th. Results: Fifty odd conversions, thirty odd accessions to the church and the church much revived. We commence a meeting to-night at Mooreville, which will be held in the round of meetings on Mastersville circuit.

Van Alstyne. W. F. Clark, Aug. 17: Van Alstyne is now in a glorious revival. Twelve conversions and nine additions to date. The church most wonderfully revived. Stores closed and from three to four hundred in attendance at the morning service. I think from present prospects it will be the best meeting Van Alstyne has ever had. Bro. Vinson, as usual, is at his post. His influence as a pastor with his people can not be surpassed. I was sorry to leave him, but was called home on account of the affliction of my family. Wife quite sick with fever. Bros. Leatherwood and Reynolds are assisting Bro. Vinson.

Fredonia Circuit. S. W. Thomas, Aug. 10: We have just closed an eight days' meeting at this place. Preached Sunday on missions and took up a collection of \$15.50 in cash and good subscription. Great revival among believers, fifteen conversions and fifteen accessions to the M. E. Church, South. We desire to extend sincere thanks to Bros. Allen, Lee, Baxter and Green, for efficient services. Fifteen conversions and fifteen accessions to the M. E. Church, South. We desire to extend sincere thanks to Bros. Allen, Lee, Baxter and Green, for efficient services. Fifteen conversions and fifteen accessions to the M. E. Church, South.

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Benbrook. C. S. Field, Aug. 20: Our meeting here was rained out on Saturday—water one and a half feet deep under the arbor. Rain continued Saturday evening and did not clear off till Sunday. We had about fourteen conversions and reclamations and the church was much revived. We were satisfied that many new converts had been secured. We had hoped for greater results in the next few days, but the interference was providential, and God knows best. Bros. Green and Hatcher were presiding, fifteen conversions and fifteen accessions to the church, and we had hoped for greater results in the next few days, but the interference was providential, and God knows best. Bros. Green and Hatcher were presiding, fifteen conversions and fifteen accessions to the church, and we had hoped for greater results in the next few days, but the interference was providential, and God knows best.

Melrose. W. H. Ardis, Aug. 11: We have held five protracted meetings on this work, seven more to follow. Our first at Chireno, beginning Saturday night before the second Sunday in July, and closing on Friday night following. Two accessions and the church revived. Camp-meeting at Chireno, beginning Saturday night before the second Sunday in July, and closing on Friday night following. Two accessions and the church revived. Camp-meeting at Chireno, beginning Saturday night before the second Sunday in July, and closing on Friday night following. Two accessions and the church revived.

Madison County. D. J. McDonald, Aug. 11: Bro. Dallas Perkins and myself held a meeting at what is known as Darter school house in Madison County. This place is on the edge of Bro. S. C. Vaughan's and also on the East side of a good large mission field, which is being cultivated. Let everybody that reads this, pray for us. Advocate in twenty-six families, and we want to double this. [That will be a good work.—Ed.]

Brownwood District. W. T. Melugin, Aug. 14: We are closing up our third round of appointments in Brownwood district. We are in the midst of glorious revivals. The pastors are making full reports of their ministry, each in his place doing good work for the Lord. The shouts of triumph greet us all along the line. We hope every pastor will receive his salary in full, together with his conference collection. I will not give a full detail of each work. Suffice it to say, harmony reigns here, good will to all, and a regular move by common agreement against the empire of Satan. The crop prospect is good. We think if the people within the bounds of the district fail to pay the preachers this year, it will be because they will not do their duty.

Burkville. J. C. H. McKnight, Aug. 13: Our first protracted meeting closed last night with satisfactory results. Upwards of twenty souls found peace with God. Eleven joined the church. Elijah's God was with us, impressing preachers and people with the value of immortal souls. Never saw deeper conviction than was manifested on last night. Sinners cried aloud for mercy. Some were upon their knees suing for pardon, while others were walking the floor wringing their hands confessing along their sins, and requesting an interest in the prayers of every one converted. Every one that was so deeply convicted received pardon for his sins. My ministerial aid was principally local. It was much appreciated by me, and blessed of God. The church knew her duty. Glory to God! We are looking for better times.

Pattonville. C. L. Ballard, Aug. 10: My first year on this circuit, Blossom Prairie, one hundred and thirty-one souls were made happy in God's love. Last year one hundred and sixteen rejoiced in a Savior's love, and up to date this year several; six have professed faith in Christ. We have two meetings to hold yet, where we hope God may save other souls. At our camp-meeting, which closed Tuesday night, there were sixty-two professions of God's love. We were helped by Bros. J. M. Bickler, K. D. Butler, S. R. Hay, A. A. Wagon and D. F. Fuller, all of whom -pake with the unctious of God. The first year we called one hundred and repaid the other, as we had only two houses. Last year we built two good churches and got the framing of the third up. We also built a camp-meeting shed that will compare with any in the State. This year we have made a movement on an excellent parsonage. So the work goes on. We have five Sunday-schools which do not propose to winter quarter, nor summer vacate. To God be all the glory.

Rancho. C. H. Maloy, August 14: Having been very busy, and not finding time to write an account of my meetings, I now give a summary of the work done during the past six weeks. I commenced a camp meeting at Smiley's Lake, June 29, and continued for ten days. Bro. B. H. Passmore and my father-in-law, Dr. Yeti, and his daughter, Miss Emma, from Burnett county, were with me, and rendered valuable aid. Miss Emma's calling seems to be to lead penitents to trust in Christ. The Lord was with us, and gave us a good meeting, with twenty-two conversions and fourteen accessions. The church was greatly revived, and several family altars were created. My Houston Pool camp-meeting commenced July 30. Bro. Passmore, Bro. L. Gregory, of the Helena circuit, and Bro. S. E. Russell, local preacher, assisted and did good preaching. The meeting continued for seventeen days, and during the last week of the meeting I never saw a preacher I had a faithful helper, C. W. E. Adams, who stood by me until the last service. The lady

came to my help, and after the second or third day, I never asked a brother to do anything who said "excuse me." I never saw the church more generally revived than at this place. We were deeply convicted, and some of them refused to leave the altar until they were blessed. The meeting resulted from the first day in one hundred and fifty conversions and eighty-three accessions; quite a number of backsliders were reclaimed. The conversions and accessions were of all ages, and of all social positions. The converts went to work talking in the experience meetings, and laboring with their unconverted friends. Some of the young men who had been converted would lead the grove prayer-meetings, and they always had a happy meeting. There have been quite a number of family altars erected; some in the homes of those who have been members of the church for years, and never had a family altar. The young men now have their regular weekly meetings on five days a week, and are living in the divine life. To God be all the glory.

Mexican Border Mission. A. H. Sutherland, Monterey, Mexico, Aug. 10: Having just received the following from our missionary on the Rio Grande City Mission I have concluded to send it for publication in the Advocate. The laws of Mexico forbidding the holding of religious exercises, we cannot have camp-meetings here, but frequently circumvent this difficulty by holding them in the immediate Texas side, and are in five years ago. The mission on the Mexican side. Such was the case described by Bro. Quesenberry. Bro. Q. is an American, but takes his place among the natives of the Border Mexican Conference, and does good work right down among the people and as one of them. He is in delicate health, but possesses of faith, courage and energy that carry him toward in the discharge of all the duties of a large circuit in a most unimpaired part of the country. But let us hear what he has to say for himself.

Roma, Texas, July 31—Dear Brother Sutherland: We have just held our camp-meeting for the Rio Grande City Mission, Texas, and the Rio Grande, Mexico. The place chosen was in the town of Roma, on the Texas side of the Rio Grande, on the property of Don Santos Gorenio, who has kindly allowed us to erect a meeting house of timber and procure other material for building the arbor. We selected a level spot of ground covered with Bermuda grass, on the left bank of the river, and we built a large arbor, covering it with a kind of brush called bara, which grows on the opposite bank of the river, and which we brought over in bundles. The arbor was never seen a camp-meeting they looked on with curiosity as we built the arbor, telling us whether they were coming to have a protracted meeting (kind of fair). The meeting lasted five days, and many people were present. From the first we felt the presence of God. Every one seemed to go to the hearts of the people. Persons who came full of prejudice against us, and there are many such in Mexico, were constrained to confess their sins and were converted. Some of them had never heard it before. Nine persons were received into the church, and many gave their hand in testimony of their desire to give up their idols and to follow the Lord to seek the Savior. We had preaching three times a day, and at midnight the people were singing and praying, and the order reigned during the whole meeting, which is a rare thing in a Mexican gathering; as in their Catholic feasts quarreling and drinking are the order of the day. The preaching was by native preachers, as I was the only American preacher present. One of the preachers was a captain of the Mexican army, and he preached for us in a way that reached the heart. One of his texts was from Isaiah, "I will be a father to the fatherless, and a husband to him who is alone." He said that the Spirit of God reaches men in every condition of life. The closing scene of the meeting was beautiful. After prayer in the morning and fasting in the evening, two iron-boats crossed the river loaded with people and their families, and the men, women and children were taken from this bank, hoping to see them again, if not all in this world, yet on the other side of the great river we all prayed for the people and for the assistance about having another meeting next year. Your brother, CHARLES J. QUENSENBERRY.

TEMPERANCE. To the Councils and Members of the T. C. F. of Texas: An effort was made at the Waco session to dissolve the Grand Council on the ground that the temperance movement had crystallized into prohibition, and that the organic union of the two could not be sustained. A majority of the delegates felt that their order was only instituted as a temperance movement; that it was both non-prohibitory and for the highest walks of industry, and adopted the following resolutions, viz: That we hereby declare that the United Friends of Temperance have relied and rely solely upon the beneficial efforts of individuals, and are not in favor of the principles of temperance, and that we recommend to all subordinate councils to rely only on the power and influence of moral suasion in their efforts to subvert the empire of Satan. The temperance cause is still worthy of the best efforts of our lives. Then let us renew our allegiance to our noble order, and labor faithfully to sustain the union of our subordinate councils. This can only be done by co-operation. Each council and member must work and cooperate for the good of the whole. Very few councils have made their reports for the last six months. I know but little of the progress of the order, and as each council to send its report to me at once. O. T. FLEMMER, Grand Scribe.

MUSIC. The Advocate has received from Messrs. Thos. Guggan & Bro., Galveston, Texas, a beautiful piece of music entitled "Sweetly Rest." Price \$1.25. Sent postpaid on receipt of price.

To the Pastors and Brethren of the Waxahachie District, Northwest Texas Conference: We begin to-day our fourth round on the district, and we are glad to have you with us. A close. Much remains to be done. Let all work together and encourage each other, and earnestly endeavor to make the faithful servants of God's glory and the glory of all concerned. Let the stewards and every member feel equally bound to meet the requirements of the last conference year. The work has been faithfully done. The membership augmented, the membership revived, and souls converted. Bear ye one another's burdens. I trust to do this duty, that all collections may be full at the end of the year. Let every member of the quarterly conference of the different charges be in attendance at the quarterly conference for the year, and full reports be ready to submit to the conference, when called for. God bless you and help us all. E. L. ARMSTRONG, P. E.

To the Brethren of the Fort Worth District, Northwest Texas Conference: We soon begin our fourth and last round on the district, and we are glad to have you with us. A close. Much remains to be done. Let all work together and encourage each other, and earnestly endeavor to make the faithful servants of God's glory and the glory of all concerned. Let the stewards and every member feel equally bound to meet the requirements of the last conference year. The work has been faithfully done. The membership augmented, the membership revived, and souls converted. Bear ye one another's burdens. I trust to do this duty, that all collections may be full at the end of the year. Let every member of the quarterly conference of the different charges be in attendance at the quarterly conference for the year, and full reports be ready to submit to the conference, when called for. God bless you and help us all. E. L. ARMSTRONG, P. E.

CAMP-MEETINGS. There will be a camp-meeting held, commencing on Thursday before the third Sunday in September, and on the west side of the Neches river, at or near the railroad bridge known as the "Chestnut" bridge, at the Klamburg branch of the S. A. & P. railroad. It is intended to be self-supporting. Ministerial help is solicited, and everybody is cordially invited to attend. J. P. ROGERS, W. L. GRIFFITH, J. B. DENTON.

Many imitators, but no equal, has Dr. Sage's Catarrh Remedy.

TO THE READERS OF THE ADVOCATE.

I am sending out through the mail an appeal for aid to secure treatment for a blind sister. She is indeed an elect lady—preacher's daughter, preacher's wife, a zealous, consecrated Christian, cut off from usefulness to her family and the church by blindness. Six of the most prominent preachers in Texas join me in this appeal, signing their names, and bringing to their knowledge of the fact and the facts stated. I have received several responses. I ask that the preachers and others to whom that appeal may be sent, pass it not by without consideration and response. I will acknowledge by card to the senders all amounts received. E. M. SWEET.

MANFIELD, TEXAS. Pimples, boils and other humors are liable to appear when the blood gets heated. To cure them take Hood's Sarsaparilla.

THE ORGAN OF LADIES' PARLOR MEETINGS. A new weekly will probably be started by Mrs. Mary M. Clary, at San Antonio, during the month of September. It will support prohibition, Sabbath observance and kindred reforms. It will report the aims and methods of Ladies' Parlor Meetings in Texas. Mrs. Clary solicits donations for young ladies from her friends throughout the State. Until Aug. 30th, please address Mrs. Clary, care of Shaw & Baylock, Dallas, Texas. After that date, please direct to 332 Soledad Street, San Antonio, Texas.

Cheatham's Chill Tonic is peculiarly adapted to persons of weak and nervous constitutions and is a tonic of the entire system.

AN EXCHANGE DESIRED. A small stock-room, situated in the country, will be glad to make an exchange of library books with any one wishing to change. The books, about one hundred and seventy-five in number, are all well read and reread by our scholars, who depend a good deal on our library for their reading matter.

List of books will be forwarded on writing to J. S. Means, Shavano, Bexar county, Texas.

ATTENTION. Cotton-pickers, send ten cents to Padgett & Hogan, Dallas, Texas, for samples of Cotton Pickers' Daily Account Book, Tablet and Card. Handy as a pocket in a shirt.

Dr. Geo. H. Price, representing NASHVILLE COLLEGE FOR YOUNG LADIES, will be in Waco, Texas, for several days, on and after August 23rd, to arrange for pupils who desire to enter this College. Parties interested will please address him there, care of Capt. H. C. Lindsay.

THE WESLEYAN FEMALE INSTITUTE, Staunton, Virginia, is one of the most popular and desiring schools for young ladies in Virginia. Its course in science and literature is high and thorough. In art is elegant. In music it is simply brilliant. Its situation is beautiful, climate splendid, and patronized from nineteen States, endorsed by thousands far and wide as one of the best schools for young ladies in the land. Its diploma is a passport for any young lady to the highest walks of usefulness and honor in literary and social life. Escorts will be provided for all pupils going from Staunton to this college. It is published for catalogue write to Dr. Wm. A. Harris, President, Staunton, Virginia.

UNANSWERED LETTERS. Aug. 14—J. K. Lane, sub. W. Joyce, sub. W. W. Leatherwood, sub. J. T. Bloodworth, sub. R. A. Hall, sub. H. B. Henry, sub. Milton L. Moody, sub. F. J. Perrin, sub. J. M. Armstrong, sub. W. M. Wainwright, sub. Aug. 16—J. Crockett, sub. E. W. Alderson, sub. W. J. Bloodworth, sub. W. W. Potter, sub. H. T. and S. Geo. Hinson, sub. J. M. Porter, sub. Henry T. Hill, sub. B. F. Gasser, sub. C. R. Wright, sub. J. B. Gobson, sub. Aug. 20—J. F. Sherwood, has attention. C. H. Smith, sub. Thos. Duncan, sub. Jas. G. Walker, sub. A. J. Worley, sub. J. H. Rogers, sub. Geo. F. Felt, sub. Aug. 21—T. B. Lane, sub. J. H. Stegall, sub. L. G. Rogers, sub. Samuel Morris, sub. The household remedy, and no home can be complete without a bottle of Cheatham's Chill Tonic. Guaranteed to cure.

CALVERT DISTRICT—THIRD ROUND. Headville, at White Rock, Sept. 12. Keesee, at Ward's Chapel, Sept. 12. J. B. SEARS, P. E.

Begin at once by using Lane's Cure for any and all skin eruptions, also for "Old Sores," "Itching-Piles," &c. "No cure no pay."

BEAUMONT DISTRICT—FOURTH ROUND. Moscow, at Big Springs, Oct. 2. Livingston, at Boutwell, Oct. 2. Homer, at Heiger, Oct. 13. Burkeville, at Burkeville, Oct. 20. Newton, at Calvey, Oct. 21. Jasper, at Jasper, Oct. 21. Jasper, at Peachtree, Oct. 21. Beaumont, at Beaumont, Nov. 12. Liberty, at Liberty, Nov. 12. Greer, at Greer, Nov. 12. Woodville, at Colmesnel, Nov. 21. J. M. SPOCKLE, P. E.

Cheatham's Chill Tonic is pleasant to take, does not nauseate, is guaranteed to cure, is free from Quinine and Poisons, what more can you ask? Try it.

GALVESTON DISTRICT—FOURTH ROUND. Richmond, at White Rock, Sept. 9. Shepherd, at Shepherd, Sept. 16. Alvin, at Dickerson, Sept. 22. Newton, at Calvey, Oct. 1. Whartow, at Eg. Pt., Sept. 22. Metagordia, at Trespacios, Sept. 22. Colquhoun, at Colquhoun, Oct. 9. Velasco, at Isano Chapel, Oct. 9. Galveston, St. John's, Oct. 14. Galveston, at Galveston, Oct. 14. Bolivar, at Johnson's Bethel, Oct. 16. Cedar Bayou, at Cedar Bayou, Oct. 20. POTTER DISTRICT—FOURTH ROUND. Houston, McKee Street, Nov. 3. Houston, City Mission, Nov. 3. Houston, Washington Street, Nov. 11. Houston, Shearn Church, Nov. 17. Local preachers will have their annual reports ready. The stewards will send the collection of the pastors' salaries. Brethren, your pastors have served you faithfully, they are entitled to their salaries, and the church can't afford not to pay it. The pastors will have their statistics ready, far as possible, for the quarterly conference. Let the assessments be the minimum. Remember our resolution at district conference. J. F. FOLLIN, P. E.

Headville, at White Rock, Sept. 12. Keesee, at Ward's Chapel, Sept. 12. J. B. SEARS, P. E.

Begin at once by using Lane's Cure for any and all skin eruptions, also for "Old Sores," "Itching-Piles," &c. "No cure no pay."

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Texas Christian Advocate

The two men had occupied the same seat in the railway coach for half a day, and the train had reached its destination. "I am indebted to you, sir, for a agreeable conversation that has renewed greatly the monotony of a long journey. May I ask your name?"

A French writer judges women by their thumbs. These with large thumbs are said to be more likely to possess native intelligence, while the small thumbs indicate feebleness.

Paper money is at a considerable discount in Chili. It is so depreciated in value that it costs \$100 a day to live at a hotel, and a boot-black will not give you a shine for less than \$10.

The famous Bahia or Bendigo meteorite was landed in Rio Janeiro on June 15, and is now in the collection of the Brazilian national museum.

After a lieutenant on board an English guardship applied to his captain for leave to go on shore and was refused, he asked for reasons for refusal and an explanation.

Periodic headache and neuralgia: cold baths and foot-baths a general derangement of the system, including impaired digestion, with torpor of the liver, etc., are certain localities, invariably caused by malaria.

Fourth Week in August. What a wonderful amount of malaria! Malaria in the country from undrained swamps, from stagnant pools, and from decaying vegetation.

The report of the bureau of statistics on the immigration for the year ending June 30, 1888, shows a general increase, that for the entire year being from 483,116 to 539,818.

Its Cultured Name: Rural guest at Boston restaurant (looking at bill of fare)—Plague these foreign-made dishes! Bring me a plate of plain hash, if you've got any.

Corpus Christi Dist.—Fourth Round. Lavernia cir. at Sutherland Springs. Sept 2. Goliad sta. at Goliad. Sept 9.

With such an effective remedy at hand as Tarrant's Sarsaparil, nobody ought to suffer long with a malarial attack.

TERRELL DISTRICT—FOURTH ROUND. Duck Creek sta. at Terrell. Sept 22. Terrell sta. at Terrell. Sept 29.

Mrs. Chippewa Square indignantly—Why I distinctly told you I wanted this room painted blue color and you have painted it blue!

WEATHERFORD DISTRICT—FOURTH ROUND. Weatherford sta. at Weatherford. Sept 1. Weatherford cir. at Weatherford. Sept 8.

Special Notices. J. H. GIBBS, M. D., practice limited to the treatment of the diseases of the EYE, EAR, NOSE AND THROAT.

SAN ANGELO DISTRICT—FOURTH ROUND. San Angelo sta. at San Angelo. Sept 30. San Angelo cir. at San Angelo. Oct 7.

On the Piazza: Young Dawdle—I've been killing time reading the Arabian Nights. Kildesigns yearn that about the "Old Man of the Sea."

MAHALL DISTRICT—FOURTH ROUND. Mahall sta. at Mahall. Sept 15. Mahall cir. at Mahall. Sept 22.

Many People refuse to take God. Many (on account of its unpleasant taste, this medicine has been made in a palatable form.)

WAXAHACHE DISTRICT—THIRD ROUND. Waxahache sta. at Waxahache. Sept 1. Waxahache cir. at Waxahache. Sept 8.

Friend (to a young author)—Isn't that gentleman that just passed the publisher of your book, Charles? Yes, friend. He seems a very good man. Why didn't you bow to him?

WACON DISTRICT—THIRD ROUND. Wacon sta. at Wacon. Sept 1. Wacon cir. at Wacon. Sept 8.

The eyesight of the Indian, when not weakened by disease, is the strongest and most accurate of any race of men.

SAN ANTONIO DISTRICT—THIRD ROUND. San Antonio sta. at San Antonio. Sept 1. San Antonio cir. at San Antonio. Sept 8.

Horsford's Acid Phosphate. Makes Delicious Lemonade. A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

WAXAHACHE DISTRICT—THIRD ROUND. Waxahache sta. at Waxahache. Sept 1. Waxahache cir. at Waxahache. Sept 8.

That's it! exclaimed Mrs. Bascom at the concert, as the singers came out again in response to an encore. "Make 'em do it over again until they get the thing right."

SAN ANTONIO DISTRICT—THIRD ROUND. San Antonio sta. at San Antonio. Sept 1. San Antonio cir. at San Antonio. Sept 8.

Use Pond's Extract for every Pain or Soreness; it stops bleeding from the lungs, nose, mouth, stomach, etc. Avoid cheap and worthless substitutes.

SAN ANTONIO DISTRICT—THIRD ROUND. San Antonio sta. at San Antonio. Sept 1. San Antonio cir. at San Antonio. Sept 8.

Wintersmith's Tonic Syrup for Chills and Fever is a certain cure and pleasant to take. See testimonial in this paper.

SAN ANTONIO DISTRICT—THIRD ROUND. San Antonio sta. at San Antonio. Sept 1. San Antonio cir. at San Antonio. Sept 8.

Heroine Measure: George (to best girl)—I see that you are wearing a bang, my dear Clara. Clara—Yes, George, and I don't think it is very becoming to me. George—Then why do you wear it, darling? Clara—Because I am tired of being kissed on the forehead, George.

JEFFERSON DISTRICT—FOURTH ROUND. Jefferson sta. at Jefferson. Sept 1. Jefferson cir. at Jefferson. Sept 8.

GATESVILLE DISTRICT—FOURTH ROUND. Gatesville sta. at Gatesville. Sept 1. Gatesville cir. at Gatesville. Sept 8.

SHERMAN DISTRICT—FOURTH ROUND. Sherman sta. at Sherman. Sept 1. Sherman cir. at Sherman. Sept 8.

A ROUGH jewel lay in the sand among many common stones. A boy picked up some of these to use them for playthings, and took them home together with the jewel; but he did not know this.

HUBER, the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food, he will return to his nest and impart the good news to his companions, who will sail forth in great numbers to partake of the fare which has been discovered for them.

BROWNWOOD DISTRICT—FOURTH ROUND. Brownwood sta. at Brownwood. Sept 1. Brownwood cir. at Brownwood. Sept 8.

ATSTIN DISTRICT—FOURTH ROUND. Atstin sta. at Atstin. Sept 1. Atstin cir. at Atstin. Sept 8.

The father took the stone and polished it skillfully into regular planes and angles, and beheld a diamond glittered brilliantly.

As in nature there is one common influence from heaven, but yet variety of flowers, violets, roses, gladioli, spires, all sweet in their several kind, with a different kind of sweetness; so all graces have their beginning from the common influences of Christ's spirit.

PORT WORTH DISTRICT—FOURTH ROUND. Port Worth sta. at Port Worth. Sept 1. Port Worth cir. at Port Worth. Sept 8.

MONTAGUE DISTRICT—FOURTH ROUND. Montague sta. at Montague. Sept 1. Montague cir. at Montague. Sept 8.

When the boy had increased in years, the father gave him the precious stone, as an emblem of the worth and dignity of life.

GRACE sheds a glory and lustre upon the soul. As the diamond to the ring, so is grace to the soul. A heart beautified with grace hath the King of heaven's picture hung in it.

CORPUS CHRISTI DIST.—FOURTH ROUND. Corpus Christi sta. at Corpus Christi. Sept 1. Corpus Christi cir. at Corpus Christi. Sept 8.

TYLER DISTRICT—THIRD ROUND. Tyler sta. at Tyler. Sept 1. Tyler cir. at Tyler. Sept 8.

The sea enters into the rivers before rivers can run into the sea. In like manner, God comes to us before we go to him; and heaven enters into our souls before we can enter into heaven.

GRACE, like fire, cannot be hid; you may as soon conceal music in your hand as grace in your heart.—Satanist.

TERRELL DISTRICT—FOURTH ROUND. Terrell sta. at Terrell. Sept 22. Terrell cir. at Terrell. Sept 29.

WAXAHACHE DISTRICT—THIRD ROUND. Waxahache sta. at Waxahache. Sept 1. Waxahache cir. at Waxahache. Sept 8.

FOR OLD PEOPLE! In old people the nervous system is weakened, and that must be strengthened.

Old people are best with constipation, flatulency, drowsiness, diarrhoea, indigestion, rheumatism, neuralgia. These diseases are of nervous origin.

WEATHERFORD DISTRICT—FOURTH ROUND. Weatherford sta. at Weatherford. Sept 1. Weatherford cir. at Weatherford. Sept 8.

WAXAHACHE DISTRICT—THIRD ROUND. Waxahache sta. at Waxahache. Sept 1. Waxahache cir. at Waxahache. Sept 8.

THE Plan of Episcopal Visitations for 1888. Mexican Border Mission Conference, Del Rio, Bishop Duncan. Oct 31.

Wells, Richardson & Co., Burlington, Vt. Sold by druggists, \$1.00. Six for \$5.00. Send for eight-page paper, with many testimonials from nervous, debilitated, and aged people, who know Pain's Celery Compound.

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PATENTS OBTAINED AND SUITS CONDUCTED. ASHLEY BROS., cor. Broadway and Olive Sts., Louis, Mo. Established 1844.

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FOR OLD PEOPLE! Ludlow Disk Pulverizer and Seeder. DEDERICK STEAM AND HORSE POWER HAY PRESS. SKINNER ENGINES AND BOILERS, HALL AND WINSHIP COTTON CINS, WINSHIP COTTON PRESSES. COLEMAN COTTON PRESSES AND CORN MILLS, TURNBOLL WAGONS. HAY BAILING TIES, HAY RAKES, HAY RICKERS AND DRACS, SHAFING, BELTING, PULLEYS, ETC. The Tompkins Machinery and Implement Company. DALLAS, TEXAS. A PURELY VEGETABLE COMPOUND. WAXAHACHE DISTRICT—THIRD ROUND. Waxahache sta. at Waxahache. Sept 1. Waxahache cir. at Waxahache. Sept 8.

